

Old German Baptist Yearly Meeting.

I had the satisfaction of attending the Yearly Meeting of the Old German Baptists, for 1885, of which I offer the following report:—

The meeting was held in Clarke Co., Ohio, not far from New Carlisle, and about two and one-half miles from Brown Station. We arrived on the grounds Sunday evening, just in time to witness the evening services. These people are to restore and maintain the most ancient form of worship, and usages and peculiarities of the Dunkard church. One of the lost customs which was restored this year, is that of holding a lovefeast in connection with their yearly meeting. And they are all highly gratified over the result. This lovefeast was also held exactly as such meetings were held in ye ancient days, before the wickedness of modern progression had introduced its innovations. The following is the order. 1. The examination services, which we did not witness. 2. The washing of feet. The double mode in practice. One washes and the other wipes, and the salutation of both parties. Care is taken that no sign of any supper is visible at the time feet washing is being observed, nothing being on the tables but the white cloths. On this occasion a good article of fine bleached muslin was used. During this service many congratulatory remarks were made by the speakers, that they were permitted to participate with so many, joining in keeping the ordinances in the "Good Old Way." Some one said: "In 1848, they heard and knew nothing of single mode of feet washing. I am glad I have seen the old order. Some never saw the communion at yearly meeting before. We are now all of one mind." Every speaker, and they were numerous, had much to say about the old order. One made the remark that if the Word would say, "He rose from the table whereon the supper was placed, then it would be clear." He had heard old brother Henry Kurtz speak on the subject, and he was a good Greek and Latin scholar, and that he said it could not mean that the supper was on the table, because it would not fit. The speaker said he could never preach when the supper was on the table, as it wouldn't fit. Admonitions were earnestly given to carry this practice to their little churches and thus all teach the same things. "We now have the unity of the Spirit in the bonds of peace, if we can only hold it there."

After feet washing the table waiters were told that supper could be brought upon the tables, and instructed to bring the bread first, then something to eat with, knives and forks, and then the meat and soup, after all was ready all sat down;

"Praise God from whom all blessings flow," was sung, in excellent time for such a vast audience, prayer was offered, and then the supper was eaten. I noticed a brother handing bread and meat from the supper table to several young ladies not at the tables. After all had eaten, this stanza was sung:

"Oh Lord we cannot silent be,
By love we are constrained,
To offer our best thanks to Thee,
Our Savior and our Friend."

And a prayer offered. Then the tables were cleared of every indication of supper, even the crumbs were shaken off. In justification of this Geo. Gory, of Michigan said that under the former dispensation it was not allowable to offer two sacrifices at the same time. The first must be cleared away before the second was offered.

The nineteenth chapter of John was then read by D. B. Mentzner, of Waynesboro, Pa., and some very practical remarks made by him on the communion service. Others followed with remarks upon the sufferings of Christ.

Then the kiss of Charity was introduced by George Long, referring to the Scripture passages authorizing it. He regarded it of some importance that the kiss should pass to the left or with the sun, as he said all poisonous vines go against the sun; hence he turned leftward, as do all wholesome or medicinal vines. During this service a number of hymns were sung, all of which were lined.

Then thanks were returned for the bread, all the members standing, which was followed by the breaking of bread, the elder breaking to the sisters. He remarked that their sisters had never asked for the privilege of doing this among themselves. As they took no part in breaking the body of Christ, it was thought they need not break the bread which represents his broken body. During this service all was very

quiet, only the low murmuring of the brethren and occasional remark from the officiating elder being heard, as they prompted each other with the remark: "Beloved brother, or sister, the bread which we now break, is the communion of the body of Christ." After the bread had been eaten in silence, the members again arose and a blessing asked upon the cup, and then the wine was passed, the elder handing it to, and taking it from each sister. Then all again arose for general prayer, during which two led and the Lord's prayer was used at the close. Then the announcements made, the entire congregation was requested to rise, a stanza was sung and all was over.

A strong effort was made to find a trinity in each service. Three persons engaged in feet-washing; three actions used: girding, washing and wiping. In the supper, putting it on the table, eating, and taking it away again. Three standing prayers, etc., etc.

About six hundred persons communed, and there would have been many more had it not have been for the heavy showers in the evening. The order was quite good taking the large number of people into consideration.

MONDAY MORNING.

Monday morning opened up fair, and the entire day was beautiful, and we set out early to interview the place. We learned that the boarding tent would seat eight hundred persons, and the council tent about fifteen hundred. The people commenced gathering in early in the morning, and by nine o'clock the council tent was nearly filled with enough people standing around and walking about to more than fill it.

At nine o'clock services were opened by singing hymn 508, in their own collection:

"Come, let us search our ways and see,
Have they been, just and right?"

Then brother Montgomery of Missouri, read the 34th Psalm. Then brother D. B. Good the 25th hymn:

"O Lord, to us assembled here,
Reveal Thy shining face."

Admonition and prayer by D. B. Good. Then it was announced that all the messengers should meet at the appointed place, hand in their papers, etc., that the sub-committees might be formed. The ministers were invited to come to the stand and take charge of the meeting, while the rest were arranging the business, and occupy the time in speaking and singing. Elders Aaron Frantz and Conrad Brumbaugh acted as spokesmen on this occasion.

Then the preaching began. Elder J. M. Mohler read the last chapter of Revelations. Then somebody read the fourth verse: "Blessed are they that do his commandments, that they may have a right to the tree of life," etc., etc. He emphasized the idea that we are to obey in full, and that there is but one way. It was one of those sermons of which it is hard to give a synopsis; because it has no points from which one may draw out. It was, however, edifying to those who gave themselves under its influence, but required to be digested as partaken of. He spoke of the leaves of the trees that were for the healing of the nations. *Not trees* but "tree." "Go in and out and find pasture." "In the church here and out of the church over there, and everywhere we find pasture," is what that meant.

(To be Continued.)

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From The Shiloh Gleaner.

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Mr. Editor, Dear Sir:—But a few weeks since, I lost one of my Clydesdale Stallions; kept by Mr. Kaufman; and on last Saturday, May 23d, another Clydesdale Stallion, owned by Mr. Reindrat and myself, died. And in this case as in the other, D. J. Meyers, the General Adjuster of the Association, was prompt in attending to his business; looking up the interest of the Association, as well as mine. I do not hesitate in recommending this company to all owners of horses and cattle.

W. P. NOBLE.

Shiloh, Ohio, May 27, '85.

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C. W. Mellier, of 406 South Fourth street, St. Louis, is twenty years of age, and has been a sufferer from chronic catarrh, which had become quite offensive. When he came to Dr. Hartman, two months ago, he was told it would take six months to cure him. But he has progressed beyond all expectations, and nearly all signs of the disease have disappeared. Before being treated he could not breathe out of the nose, and now he has perfect control of the nasal organ. PERUNA did the business.

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(To be Continued.)

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